

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Entering
28th
Year

Year 28

July 2022

Issue 1

Cover Page



The cover page of July 2022 issue of Vedanta Sandesh is the famous harbinger of the monsoon rains in India - the Chatak bird. It is called Jacobin's Cuckoo, or the Pied Cuckoo, and also as the Pied Crested Cuckoo. Its scientific name is *Clamator jacobinus*.

This smartly dressed, medium-sized, slim, black & white cuckoo has a distinctive crest. The white wing patch on the black wing and the pattern make it unmistakable even in flight. Jacobin's Cuckoo is a brood parasite, which lays its eggs in the nest of other birds to hatch. Their host are mainly babblers or even red-vented bulbuls. They mainly feed on insects and sometimes on fruits too. Their call is a series of whistling notes 'piu-piu'.

It is a mythologically famous bird, a saarathi of Indradev who is about to bring rains to the sub-continent. With rains follow all blessings, so it is an omen of blessings to sight it. Om Namah Shivaya.

Om Tat Sat

S T A N D A R D S



Vedanta Sandesh

July 2022

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Editor

Swamini Samatananda Saraswati



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मन्दमध्यमरूपापि
वैराग्येण शमादिना।
प्रसादेन गुरोः सेयं
प्रवृद्धा सूयते फलम्।।

Half-hearted and mediocre aspirations in a seeker may also come to bear fruit, being increased by the Grace of the Guru and by means of renunciation, calmness etc.

Vivekachoodamani - 28





Message from Poojya Guruji



TEERTHA YATRA

Teertha Yatra means a religious pilgrimage, a journey to a pious place associated with a well-known deity or a saint. Generally these places are near a water body or high up in the mountains, and going there requires great devotion, austerity and punya.

“Teertha Yatra is a religious pilgrimage, a journey to a pious place associated with a well-known deity or a saint.”





What is a Teertha Yatra?

Teertha Yatra is a unique package. Such journeys were generally tough in the past, and therefore going on such a journey required a very strong resolve and equally strong devotion and faith in God. Things have changed now, and now we have the so called 'religious tourism' concept. This is a distortion of the earlier objectives, but now caters to the requirements & comforts of the masses.

Initially the 'place of pilgrimage' was just an instrument, but the 'yatra' part was more important. However, when the pilgrimage is turned into a religious tour, then the 'place' of journey becomes important while





the journey is made quick, convenient & comfortable. While this has its own benefits that with far more footfalls the places of worship get more resources and support of the people and therefore the priests and the people of the place get a better source of livelihood and sustenance, but in the process lose sight of all its initial and intended objectives.

“Earlier, all places of pilgrimages were very tough to reach, and required great strength & faith to reach.**”**

Yatra requires profound faith in God

Just think as to why our forefathers and saints built places of pilgrimages high up in the mountains or deep in the dense jungles infested with wild animals etc. Even the thought of going to such a





Teertha Yatra

place required great courage & devotion unto the feet of God, apart from several other great qualities, like detachment from our comfort zones of homes, passing on the responsibilities of our work to other family members, capacity to live a simple austere life with mini-

“Pilgrims are made free from their excessive dependences on things outside, lives simplified, and then alone the journey within can truly begin. .”

malistic requirements etc. As the pilgrim centers were in forests or high up in the mountains the pilgrims had no options except to live in as simple way as the local residents there. This way the pilgrims were made free from the dependences on things outside, lives were simplified





Teertha Yatra

and then alone the journey within can truly begin. Moreover such a journey which is bereft of even basic comforts and security, belief in God was the only staff on which we could lean & tread. The secret was to help make the lives of people very simple and also introvert just with the profound devotion unto the feet of God. Thereafter such a person will not have any fears or dependences. Imagine the kind of life such a person will be leading thereafter. This itself is a great blessing. However, this was just the beginning.

In Teertha we can get real Satsang

In the places of pilgrimages we always had saints and other such men of knowledge. Wise men with





Teertha Yatra

profound knowledge of Vedanta, Yoga, Dhyana, Dharma-shastras and also Bhakti. It was an ideal place to get guidance for their future journey ahead. Mind you in such places we can't & don't have masses, so the guidance they get was very different from the discourses we hear for the masses here in the cities. Discourses for the masses are always very

“Endowed with vairagya and tapas, the pilgrims got satsang of great saints.”

general, and can never be specific and therefore more often it just doesn't help solve our specific problems. A kathakaar who is more interested to garner more & more masses is motivated by some worldly things rather than subtle details which can be imparted only by people





who are fully virakta, intelligent and san-
yasis in real term. All worthy scriptures
are one-to-one dialogues given to such
people alone and that also by those
who live what they preach. In pilgrim-
ages we get to meet such great people
and thus get a chance to get proper
guidance for our further evolution.

Yagna spirit purifies

There are certain basic things which
make our journeys into a pilgrimages.
Bhagwad Gita tells us that Yagya, Daan
and Tapas when understood properly
and practiced diligently become
great purifiers. Yagya is
the art of living wherein
the the motivation of
work is not ego-fulfill-





ment but serving the wise and thus getting their blessings. Most of the work in the world is done just for me & mine, and yagna-bhava replaces that motivation with selflessness and more so for the pleasure of wise and our gurus. Incorporation of this spirit is singularly the most important purifying agent.

Daan instills magnanimity

Daan is yet another way of life, which transforms our small mind-sets. Normally an ignorant person lives with the belief that to get more happiness & security we need to accumulate more wealth etc. however here in Daan, the message is just opposite. You get more when you give more. Giving is more about changing our petty mindset and





is not just about giving money etc. It is more about helping others around in whatever way we can, whether some guidance, knowledge, or merely some love, food or even time etc., whatever we have in abundance. By doing this we expand our world and look upon all as our own. Otherwise a person keeps living in a small world. It is an exercise in inculcating magnanimity.

“Giving is more about changing our petty mindset.”

Tapas : change track from Preya to Shreya

Tapas is the third suggested way of life which should be made a part of our lives. Tapas is all about living as per what is right, rather than what we like. It trans-





Teertha Yatra

forms our whole attitude and helps us tread the path of Shreya (living as per what is right), rather than Preya or the path of what we like, the so called pleasures. This change is extremely important if we really want to wake up to the truth of our selves and realize God as our very core.

What 'after' the Teertha Yatra?

So teertha yatra is a very pious, purificatory and transforming journey, but mind you it is an interesting package only for someone who still needs the purification of mind. Having been blessed with such a mind, one should thereafter 'stop' roaming around howsoever important any other place may be in our must-visit list, but just sit quietly at the feet of ones guru, which we would have hopeful-





Teertha Yatra

ly found in our various journey's, to get knowledge of 'Vedanta' to begin the journey inwards. The outer teertha yatra if done properly prepares us nicely for the subjective teertha yatra within. That subjective journey alone really & ultimately matters.





SADHANA
PANCHAKAM

Swamini Samatananda



Sadhana Panchakam



जगदिदं तद्बाधितं दृश्यताम्।

Negate the entire objective
world of names and forms.





SADHANA PANCHAKAM



angati:

In the fifth sloka and the following step the Acharya continues to guide us on nididhyasanam. So far the Acharya suggested may you be seated in a secluded place, may your mind be fixed upon Brahman and in the previous sutra the Acharya had said, May you clearly see that I alone am 'Poor-natma'. Do not become an enjoyer of this state but discover that you yourself are of the nature of Bliss.





Sadhana Panchakam

Jagad-idam tad-baadhitam drishyataam:

Having clearly seen that I alone am poor-na-complete within myself, I do not lack anything, I am Self-sufficient, then a question arises, What about the world? The world is anatma, the non-Self. If the world continues to have a separate existence, then there will be a duality. The Atma and the Anatma constitutes duality. As long as the objective world, the Anatma is different from me, 'I' the Atma will be a limited being. Thus the Acharya says, 'May you negate the Anatma - in the vision of the Atma'. This is done by seeing the Atma as 'Satya' the Reality and the Anatma as mithya, an illusion. Thus the Acharya says, idam jagat tad baadhitam. This world is negated by the vision of the Atma. May you see this very clearly.

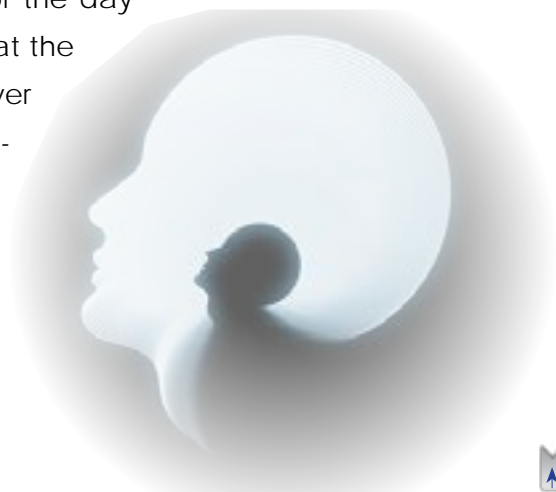
“As long as the world has an independent existence and is also different from me, so long 'I' the Atma will be a limited being.”





Sadhana Panchakam

When you clearly see the nature of objective world as constantly changing and ephemeral then you will be able to see the insignificance of it. It will cease to hold any importance in your vision. Although this does not mean that the objective world has no utility. The world does have a vyavahaarik satta. Just like using the reflection of the mirror to dress up and then one naturally turns away from it. The universe is a beautiful and intelligent creation of Ishvara. It is useful at the level of sustainance of the body, enriching the mind and intellect with positive values and enriching knowledge, learning from the various interactive experiences with the world but at the end of the day one needs to realise that the objective world will never give us complete fulfillment and satisfaction. As it, itself is transient





Sadhana Panchakam

and impermanent. Having realised this truth one should make the best use of the world to serve the world, to discover the reality of the world and then come to see its illusory nature. It is a play of Maya.

“**N**egation is the clear appreciation that the world has no independent existence, in spite of its perception.”

With this understanding the world is negated. In this context negation does not imply physical non-existence of the objective world. Non perception is not negation. Negation is a state of understanding by unveiling the sense of reality that has been imposed upon the objective world. It is the attitude of shifting one’s vision of reality on the gold itself rather than the name and form of the jewellery. When undue importance is given to names and forms one buffets between joys and sorrows amidst changing situations.





Sadhana Panchakam

If the situation is convenient we will experience a sense of gratitude and if inconvenient we will suffer. With the shift in vision from the anatma to the atma I myself am the Self-effulgent Blissful Self and the play of the world is the play of my Maya. Everything is dancing in my presence. This is the nature of negation. Awaken to a deep sense of gratification to the extent the entire play of maya is negated. For such an awakening the Revered Acharya says jagadidam tad-baadhitam drishyataam. For such a person Atma is satya and Jagat mithya. He alone is a Brahm Gyani.





A butterfly lives only for few days.
But still it flies joyfully capturing many hearts.
Each moment in Life is precious.
Live happy & win many Heart.





Mail from Poojya Guruji

Q: What is a Jyotirlinga ?





MAIL FORM POOJYA GURUJI

Shari Om.

Yes, the most important ancient Shiv Mandirs are referred to as Jyotirlingas. In fact the mandir or place is not jyotirlinga but rather the main vigraha of Shivji is the jyotirlinga.

Jyoti means light, and linga means symbol. So we are being told to look upon





Mail from Poojya Guruji

the Shiv-linga as a symbol of effulgent light. Let us go into this briefly. Just as in our personality, there are layers - the body, which is the first visible physical layer of our personality, within this body is our prana, our mind, with all its thoughts and emotions, then we have a bud-dhi, with all its knowledge & intel-ligence, wherein resides our un-derstanding about our life, our self and all what matters. Then there is the conscious 'me', the living jiva. So when we look at someone we see their physical body, but the real me lies with-in as a conscious living being.

So also, when we look upon any-one else too we first see their physical & gross aspect of their personality, but we





Mail from Poojya Gururji

know the real person lies encapsulated within, and he/she is basically a mind & intellect endowed conscious being. So also is the case with any forms or symbol of God. He also has a physical or visible aspect which is the idol, and then has all the subsequent layers of personality - referred by the words such as Viswa, Taijasa and Ishwara. Behind all this is his real essence which is pure untainted and unlimited consciousness - which is the light of all lights. Our journey has to be till there, then alone the linga becomes a jyotirlinga for us.

“**M**andir is a place where the journey towards the realization of the real jyoti begins.”

Mandir is a place where the journey towards the realization of his real jyo-





Mail from Poozya Guruji

ti-swaroop begins. We first need to have great respect & devotion unto God, serve him selflessly - which is what puja is all about, then we see / appreciate his mahima in the form of an omniscient divinity and then slowly as we purify our minds we get ready with the help of right knowledge to appreciate his jyoti-swaroop. At that level all duality ceases and we realize that the real essence of Shivji and the real essence of Jiva are basically one & the same. This unfragmented, non-dual infinite light of all lights is what Shivji is all about.

Lots of love & om



VIBHOOTI DARSHAN





Gita Reflections

Gita Ch. 10 Sloka 23

Swamini Samatananda



Gita Reflections

रुद्राणां शंकरश्चास्मि ॥

(*Gita Ch. 10 / Shloka 23*)

Rudranaam
Shankarashchamsi.

(Gita Ch 10 / Shloka 23)





GITA REFLECTIONS



angati:

As we reach the Tenth Chapter of Srimad Bhagwad Geeta, Arjuna realizes the significance of retaining the awareness of Ishvara and his devotion all the time. Being inspired by the profound effects of such devotion for not only living a connected, inspired and enthusiastic life but also to awaken in the transcendental state of Reality, Arjuna requests Sri Krishna to reveal simple means which will help





Gita Reflections

any devotee to retain the awareness of the Divine Creator. Thus the Tenth Chapter features an enchanting list of the innumerable glories of the Lord covering the entire spectrum of the micro and the macrocosmic universe.

In the previous sloka the Geetacharya mentioned- 'I am Bhagwan Vishnu amongst the Adityas. Bhagwan Sri Vishnu is the sustainer of the entire creation and now Bhagwan goes on to reveal his role as a destroyer. But what is the beauty and blessing of destruction we will see in the following discussion.

“The 10th chapter reveals the glories of the micro and the macrocosmic universe.”

Rudranaam Shankarashchamsi:

There are eleven Rudras enumerated in the Scriptures. Sri Krishna says amongst these eleven Rudras I am Shankara.





Gita Reflections

'Rudra' in Sanskrit means the One who makes us cry. 'Rudra' also means the One who removes sorrow-'dukham dravyati iti rudrah'. If one were to understand the implication of both the meanings 'Rudra' would interestingly mean the One who frees us from all sorrows by making us cry. Now how is this possible. Let's understand -



Often one cries when something is destroyed. Destruction means the end of something that had manifested. We often get attached to various manifestations which includes our own body, our personality, relationships, objects, experiences, all in all the entire spectrum of the cosmic manifestation is born at a particular time and at some point of time, it is destroyed, it dies. And commonly death is syn-





Gita Reflections

onomous to pain, sorrow and even grief. But this is the scene when one looks at destruction and death at the superficial level from an ignorant and deluded Jiva's vision. But, when we perceive death or destruction as a threshold to enter the world of a new creation then death is a blessing. Then death becomes creative destruction.

“Death is not an end, but is a precursor of change - to something new.”

Look at the blessings of death—a seed dies to give birth to a sapling, a flower dies to give birth to a fruit, a fruit dies to give life to another seed, a day goes by to bring about night, sorrow gives way to joy and so on. This is the creative flow of life. Death is a precedent to new creation. A precedent to transcend from one state to another. It is not possible for life to sustain itself if there was no death. This is the blessing of destruction.





Gita Reflections

It is only when we are indiscriminately attached or dependent on some person, object, experience that we fear death and change. When one understands the blessings of death as a precedent to a new light of the day one will see death as 'auspicious'.

Bhagwan Shankara is the destroyer. And Shankara means 'the one who brings about Auspiciousness', 'the one who is Mangalkari'. Thus amongst all the Rudras Lord Shiva is the one who dawns auspiciousness in our lives even though it may be through destruction. This is an enormous task which requires equal courage to do so. It is only the Supreme Lord who has the might to bring about the welfare of the creation by means of destruction. He alone can drink the poison of death, making it a blessing for the entire creation.

In the scenario of destruction 'Ignorance' of a Jiva





Gita Reflections

is the most significant destruction. All other destruction is at the physical level but the destruction of ignorance brings about moksha from the eternal seeking of samsara.

This is the ultimate destruction. Thus all aspirants who wish to be blessed by Vairagya and aim for redemption from the sense of limitation and eternal seeking, they should seek the blessings of Lord Shankara. In this manner Sri Krishna says I am the glorious 'Shankara' amongst all the Rudras.





P.P. Gurudev
Swami Chinmayanandaji

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The Art Of Man Making
Meet Chapter Five





THE ART OF MAN MAKING

In the previous chapter emphasis was on dedicating the personal ego at the altar of a higher understanding and to act selflessly, whatever be the types of problems facing the individual. The constant insistence was, "Arise, O Bharata !" Do not yield to circumstances - battle against falsehood with a steady righteous mental attitude in yourself. Thus keep on inspiredly acting under all circumstances, with a dedication of





The Art of Man Making

your ego at the altar of the world. Act in the Yagna spirit. The chapter was entitled (Gyankarma Sannyas Yoga) - "Renunciation of Karma in Knowledge".

Here the same topic is taken up for a more thorough investigation and a more exhaustive study. It is very easy for spiritual masters to tell us to renounce the ego. But what exactly constitutes ego ? Where exactly does it come into play ? If thus we can clearly know its identity and its usual fields of activity, perhaps, we, as seekers, may be able to apprehend the ego, capture and destroy it.

In this chapter, Krishna clearly points out the two main fields in which the ego asserts itself and confuses us in our life's path. Ego expresses both in our sense of agency - the 'doership', and in all our sense of enjoy-

“Ego is the limited & fragmented ‘me’ endowed with ‘doership’, motivated by a sense of ‘enjoyership’.”

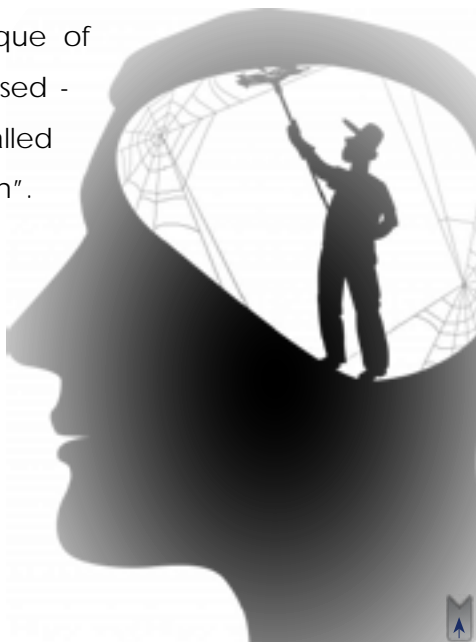




The Art of Man Making

ment - the 'enjoyership'. The sense of ego, the 'I-do mentality' is ever with us. And in all experiences, good or bad, we have the 'I-enjoy sense'. Here enjoyment means experiencing. "I am hearing a pleasant song" - here "I am hearing" is the expression of the 'sense of agency', and "a pleasant song" is the expression of the 'sense of enjoyment'. The play of this pair of ideas summarises the autobiography of the ego in us. If these two false urges are renounced, what is left is the infinite experience of the Pure Self. In this chapter the technique of ending this ego is discussed - hence the chapter is called "The Way of Renunciation".

Spiritual terms have a knack of getting clouded behind thick layers of various inter-





The Art of Man Making

pretations, commentaries, notes, etc., which they gather in the passage of time. People come to read new meanings in old terms, and soon the terms are found to be loosely employed in new contexts, bearing unexpected loads of fresh meanings. Arjuna finds the eighteen Geeta discourses a very convenient occasion to clear his doubts and to get at a redefinition of many such confusing terms. Krishna elaborately explains them all - and there is the charm of spontaneity in every one of Krishna's crisp definitions and exhaustive explanations. This chapter opens with Arjuna's demand to know what exactly is meant by "renunciation of action" (karma sannyas), and by "performance of right action" (Yoga).

“Krishna packs an entire philosophy of action, at once selfless, dedicated and inspired.”

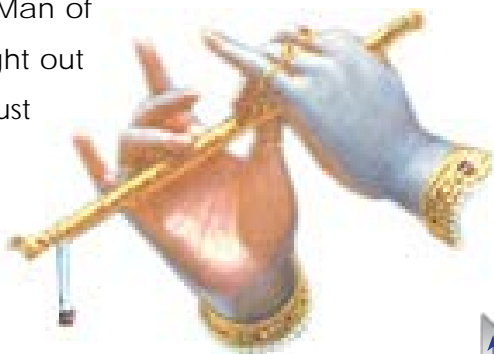




The Art of Man Making

In explaining these two terms within the span of some 29 simple verses, Krishna packs an entire philosophy of action, at once selfless, dedicated and inspired. The description of the Lord as the mighty actionless centre of the active, dynamic world of beings is superb for its sheer poetry. The charm and magic of such verses - especially where Arjuna is made to understand the Immaculate Self, Ever Pure, even in the most hardened criminal-soar to impossible heights of breath-taking beauty.

Throughout this chapter lie scattered thumbnail pictures of an egoless Man of Perfection - his physical behaviour in life, his mental attitudes to life, and his intellectual evaluation of life. Every aspect of the Man of Perfection is so vividly brought out that any sincere student must





The Art of Man Making

feel that he has a nodding acquaintance with such men of wisdom.



Arjuna, a spirited man of action, has no patience with ideal pictures of perfection, however expressive and fascinating they be. He is characteristically suspicious of impractical idealism, dreaming bluffs and utopian visions. This impatience with ideal dreams is essentially the genius of the Aryan folk. At every step they demanded, and they have been provided with detailed instructions how the vulgar ego and its endless passions can be totally removed from the bosom of the seeker. The Upanishads are rich in them. The eighteen chapters of the Geeta are strewn with them. The closing verses of the Vth chapter in Mantra-form spell out the essential techniques involved in the art of meditation.





The Art of Man Making

Running all through Chapter V are the main points so far developed and enlarged upon in the previous chapters. The entire Geeta-parlance is thus built up carefully wherein ideas and thoughts are systematically developed, scientifically explored, logically stated and poetically expressed. Thought by thought, the philosophy develops to grow into an unquestionably perfect way of life.

“Negation of the world, is to change our priority from getting to giving & serving.”

Nowhere in the Geeta is there a condemnation of this world, or an over-emphasis of the other world. In and through life and life's actions a path is shown, whereby each of us, doing our duties and performing our actions, can not only serve the world around,





The Art of Man Making

but get our within purified . . . our visions expanded. . . our insights deepened . . . and our awareness kindled.

Life when properly lived can round the sharp edges in our character, and thus polished, our personality can come to reflect the rays of the Lord's own glory from our own within.

Total transmutation of life is the goal kept in view in the Geeta. Man, when he lives righteously the life of the spirit, shall grow out of his present evolutionary status into new heights, expressing his own inherent beauties. Man arrives at his final destination : the animal-man ends and the God-man arises.



त्वत्प्रेम पीडूषवक्षप्रवाहे मीनोपमं
मज्जतु मानसं मे ।



Guru Pournima ki Aap sab ko Hardik
Shubha Kamanayen

Jivanmukta

Wandering In Himalayas

108

Khocharnath contd...

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj



JIVANMUKTA

As we climbed higher and higher, the cold became more and more intense. We began also to come across glaciers, a touch of whose waters was enough to petrify the body. It is these rivers that are often described in pilgrim lore with some exaggeration as "stone rivers." As a child I had occasion to listen to those wonderful and highly exaggerated reports brought home by aged pilgrims on their return from Banaras and other holy places in





Jivannukta

the North. Those marvellous streams which I had hitherto seen only mentally were now before my naked eyes. Among the Tibetans there is a saying, "Pick up the glowing embers with your fingers, but touch the water with pincers." Perhaps the proverb has had its origin in the fact that in these regions the touch of cold water is more hurting than the touch of fire.

Here we were now on the borders of holy Tibet. Leaving Seemacot, we trekked four or five days and reached a very small village on the extreme border of Nepal. There were neither human beings nor human dwellings there. Though the Nepali officer had instructions to accomodate us in the village, we could not get the expected help as he was not at his station. If I survived the intense cold of the place, it was certainly not because of my powers of endurance, but merely because of God's mercy. I was very ill. Day by day, the body had





Jivannukta

grown weaker, especially as we had to sustain life on sattu flour mixed with molasses in tea or cold water, in the absence of cooked rice or wheat bread. At these great heights neither rice nor wheat is available. Even if they were available, it is not easy to get the firewood for cooking them. So people generally live upon sattu flour. It does not require cooking and so it is a convenient and readily available form of food. To light a fire on the peaks of the Himalayas or on the heights of Tibet is a Herculean task, partly on account of the lack of firewood and partly on account of very strong winds. Even if one succeeds in lighting a fire, it is no easy task to cook rice and pulses in the extremely cold water and extremely cold atmosphere of the place. As for us, we sometimes succeeded in cooking rice, but never in cooking pulses.





STORY

Section



THE PRIDE OF SATYABHAMA



Once Lord Sri Krishna was sitting in Dwarka with Queen Satyabhama. Garuda and Sudarshan Chakra were also seated near him. Then some conversation broke out in such a way that Queen Satyabhama asked Shri Krishna Oh Lord! You had incarnated as Sri Rama in Tretayuga. Sita was your wife. But was she more beautiful than me? As soon as Rani Satyabhama's talk ended, Garuda also said Oh Lord! Can anyone in the world fly faster than me? After this Sudarshan Chakra





The Pride of Satyabhama

also said Lord, is there anyone stronger than me in the world?

Shri Krishna understood that these three have developed an ego and become arrogant over themselves. Something must be done to shatter their ego for their welfare. So Sri Krishna decided and said to Garuda, Oh Garuda! Please bring Hanuman. Tell him that Sri Rama is waiting for him along with Mother Sita. Garuda took the permission of the Lord and flew away to call Hanumanji.

Shri Krishna told Satyabhama to get ready by dressing up as Sita and Shri Krishna took the form of Lord Rama. Lord Shri Krishna told Sudarshan Chakra that he should guard the entrance of the palace and not allow anyone to enter the palace until Sri Kr-





The Pride of Satyabhama

ishna himself calls someone. Taking the permission of Bhagwan, Sudarshan Chakra sat at the entrance.

On the other hand, Garuda reached Hanumanji and narrated the message of the Lord. He said that Lord Sri Rama along with Mata Sita is waiting to meet you in Dwarka. Please come with me immediately. I will take you there on my back soon. Hanumanji told him-Ok Garudji, you please start off, I will come. Garuda thought in his mind that Hanumanji has become old, how will he reach Dwarka soon? At the behest of Hanumanji, Garuda flew to Dwarka. But as soon as he entered the palace, Garuda's senses were blown away. Hanumanji was seated in front of him. Hanumanji had already reached the palace before him. Seeing this, Garuda's head bowed in shame.





The Pride of Satyabhama

Seeing Hanumanji, Shri Ram asked him Oh Pawanputra! How did you enter the palace without permission? Has no one stopped you? So Hanumanji humbly bowed his head, took out the Sudarshan Chakra from his mouth, and presented it to Sri Rama. After handing over the Sudarshan Chakra, Hanumanji said Oh Lord! can anyone stop me from meeting you, this chakra had stopped, so I put it in my mouth and came to meet you, Please forgive me. Lord Krishna started smiling on this matter.

Hanumanji did not stop here, he further said to the Lord, Oh Lord! I recognize you, you are my Rama in the form of Shri Krishna, but I do not understand which maid is this, whom you have given so much respect that she is seated in place of Mother Sita. She is sitting on the throne with you. On hearing this, even Queen Satyabhama's ego was shattered.





The Pride of Satyabhama

In this manner, the false pride of Queen Satyabhama, Sudarshan Chakra, and Garuda was shattered. They soon realized the Leela of Sri Krishna to teach them a lesson. Tears of humility started flowing from their eyes and they bowed down at the feet of the Lord regretting their folly.





Mission & Ashram News

*Bringing Love & Light
in the lives of all with the
Knowledge of Self*



ASHRAM NEWS

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Girnaar Darshan





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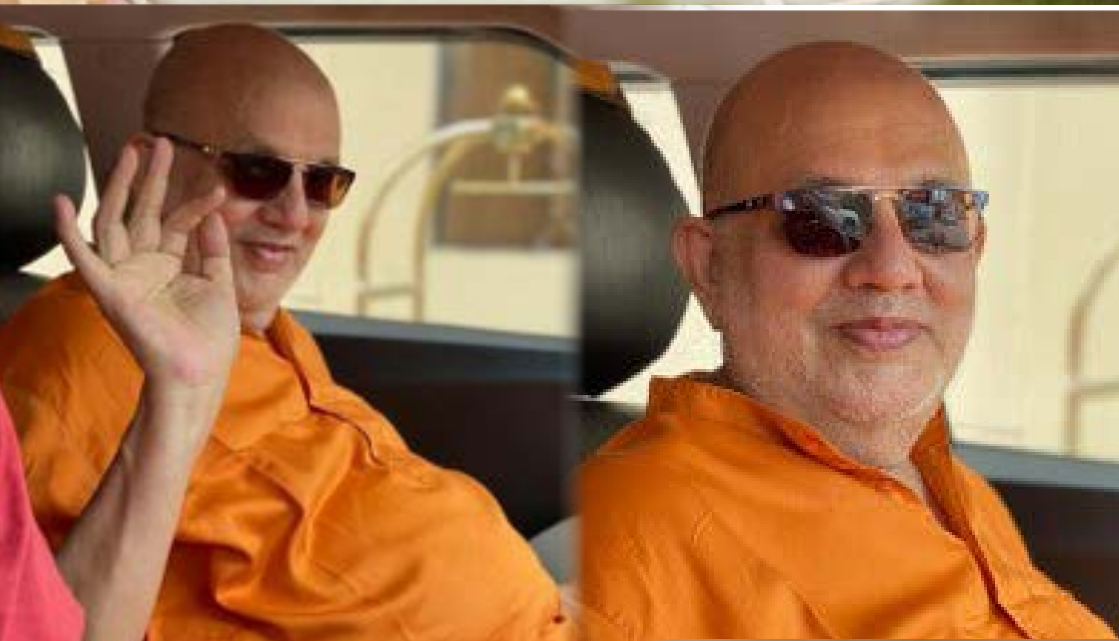
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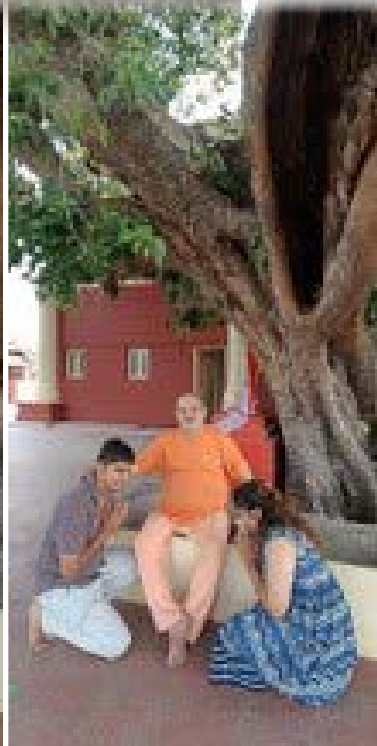
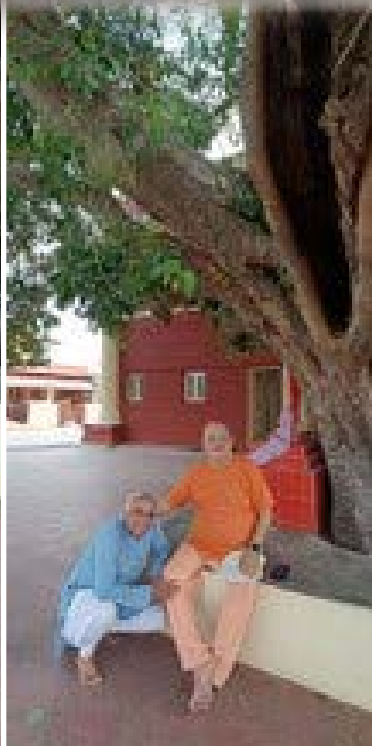
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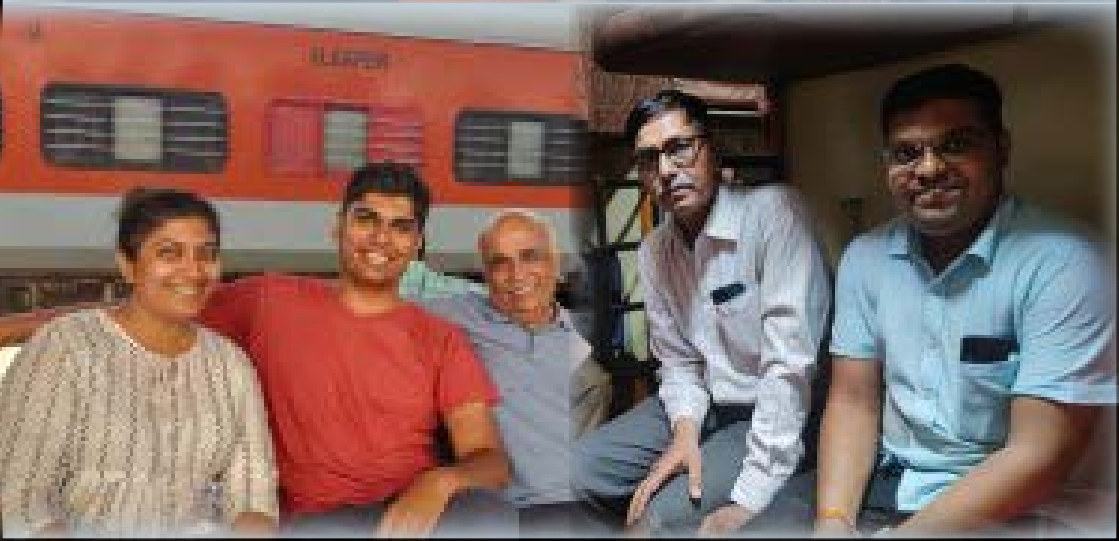
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